Rough Field Notes - Misc.

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BR-0054/610 (40)

Tyi purely hereditary. Some but tyi can be klym. ~~but~~ If ancestor (grandfather) was tyi, my grandfather a tyi; but did not add to family glory, nor did F. I am still tyi, but wish to ~~be~~ add, so announce I am to become a klyin. Save, W's people save, lend to common people. Borrowers return with compound interest for special occasion, as mark of esteem for big affair. First ~~wom's~~ ancestor is resurrected in me, his glory is added to any that I may have. It is remembered how many times each man is klym in his own village, remembered in mind, after death totem pole is erected. A klym (may) dies, a ~~relative~~ decides to erect a stick (record rather real thing), and ~~the~~ Samuel King gives word to erect pole.

When two of Joshua's children died, Samuel King paid burial dues, returned handsomely when King gave potlatch.

same for cripple

In case of orphan whole village gathers. (System all over coast). Head chief usually gathers people, but any tyi man can do it, when asked all do.

friends women turn up. The man who called meeting asks whether all will agree to support the child. They agree, but make no promise how much. As an earnest a few presents are made. Child is given to childless people. When child is fit for light chores, he is hired out and supports himself. Everybody does help child, and payment made to guardian. If child be lyg, he remains lyg. All children are lyg

Albert's wife left him. That precludes Albert's succession. Alec might succeed, but to do so he must marry & become a Nass man. One cannot be a Nisyan man without support of a wife & her family. Adam King had a particular name ~~sa'ge-laax~~ which when he became old he passed to George. All honours go with name, though Adam retained ~~job~~. If Samuel should pass this on Alec, which he would not do till youth showed signs of life, Albert would have no chance. No law compelling Alec to marry any girl, but a tyi man having a suitable D would suggest that Alec marry her. He has perfect right to refuse. If he should marry of D of man not tyi, Alec would still succeed, but his children would be ruled out. Alec could go to tyi man outside tribe — if he does so, Bella Coola go to witness, buy the woman & so doing make her Bella Coola, they say how do white man say our British Col.: no white men have given daughters to Indians. White girl marrying Indian: reds have look after breeds, though they live in

If Samuel dies, Albert succeeds

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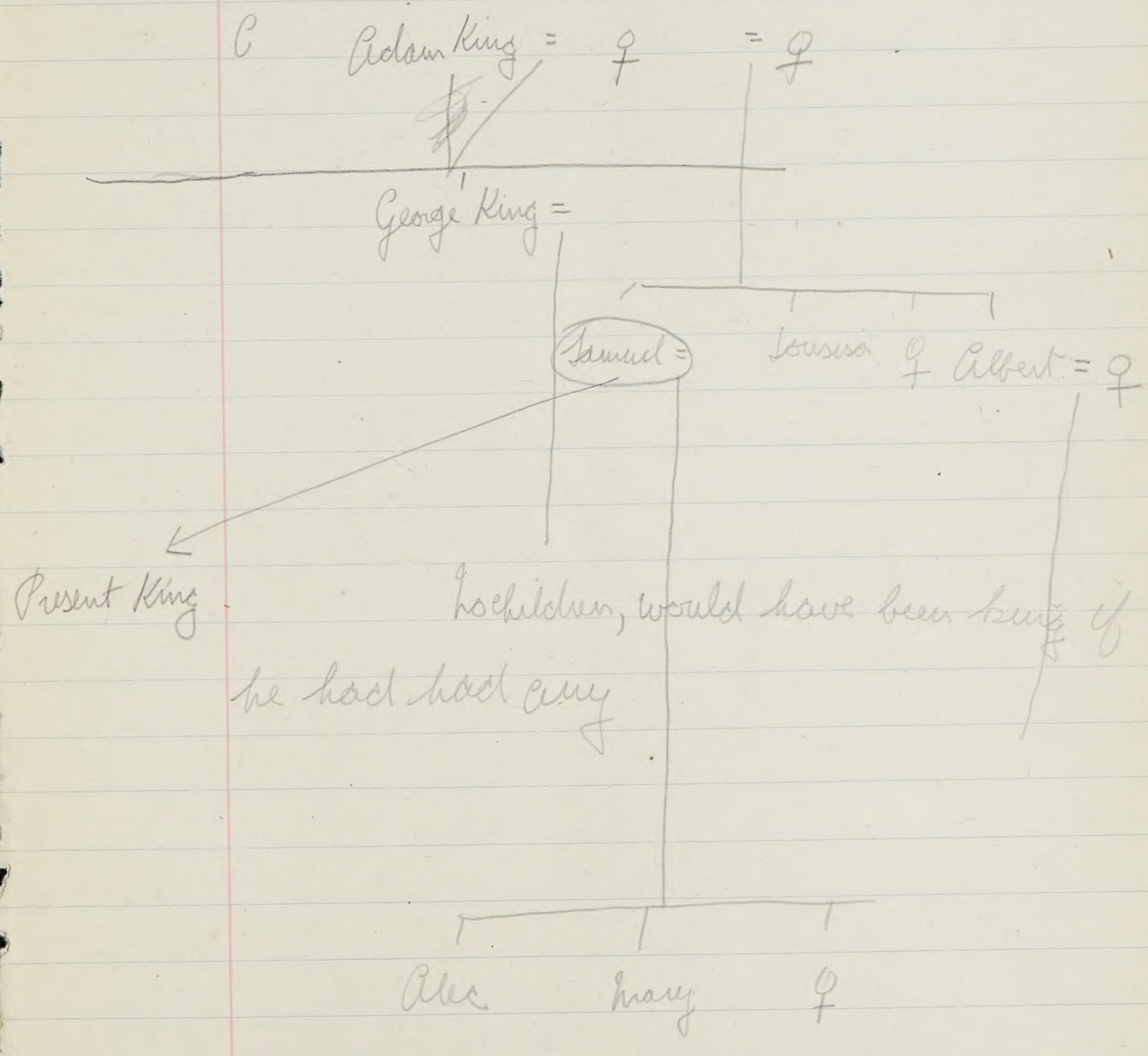

Revenge primarily a family affair, so q.v. laws would only interfere in case of theft of family escutcheon. Brother of murdered man does revenge.

Any man can cultivate in reserve, no theft of cultivated land. Ringing of tree marks it as individual's property, if cut there is just a personal squabble.

In old days, e.g. in case of Joe Wallace whose family had hunted in valley for long time. He might invite a visitor, but otherwise an intruder could be shot.

A man who was hot, in or who had intermarried with village could hunt there, otherwise trouble.

Each village had its own boss. When all villages acted together the best promoter took charge.

Willie Mack has now name of Jusmata, and passed same on to David Peabody at potlatch.

Jusmata was dwelling-place whence all good spread, e.g. creator must have dwelt

sun not created.

somewhere, mountains, rivers, fish, animals, ~~etc~~, moon, stars all were created, and place where he lived was nusmata. Hence first church was nusmata, place whence creation evolved. Church a nusmata because nothing but good could come from it. a'quntam, the all-powerful. 'smailo' ~~to~~ ox ls, (28) a name seldom used & known to few.
ssi'nutt'mox'lailt = son of God, long before white man. White man's teaching agreed with much of Indians. Indians believed that this son was chief love of their God.

Nusmata was somewhere aloft. White man has taught efficacy of prayer, but long before Indians knew it. Joshua's F did this handed down for generations. Before hunting a potlatch was given, and then canoe with chief huntsman would set off, before reaching destination ~~He~~ he would stand up in canoe, take eagle's feathers from pocket, hold them up & blow to 4 ends, calling on name of God, asking him to bless the undertaking

give safe return. Even if an accident happened it would have been worse but for prayer. Start off in morning without breakfast. One tyi man to each canoe.

One of common herd wishes to become tyi; but he has no tyi ancestors. He persuades a tyi girl to marry him, if he is of good character, no objections. At marriage the bridegroom gives potlatch (small one). Thing as he is he cannot ~~to~~ reach the desired pot latch, she draws it within his range. WF helps. For 4 or 5 years he saves like mad, W's family also, to give big potlatch. If meanwhile a female child is born, the potlatch is cancelled, and old tyi man's name is given to F. ~~Im~~ passed on to son. Immaterial whether child is born. Husband hunts, and brings wood for WF, till later is compelled to help him to tyi ship.

depending on money